

BIBLE SOCIETY RECORD.

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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Saturday, the 30th day of March, 1895, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day*. Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

BIBLE SOCIETY WORK IN CHINA.

BY THE REV. JOHN R. HYKES.

The attention of the American Bible Society was very early directed to China. Five years after its organization we find this Society, which has been such a powerful factor in the enlightenment and salvation of the world, looking expectantly for the time when this populous heathen empire would be opened to the entrance of the life-giving word of God. One of the first references to China in the published Reports of the Society is an appropriate recognition of the services of men of God in translating and diffusing the Holy Scriptures in these Eastern countries. The Board presented, in 1820, to Rev. William Ward and Doctors Carey and Marshman copies of the best edition of the Bible published by the American Bible Society, as a recognition of the "long and successful exertions of these servants of God in translating the Holy Scriptures," and "the Managers directed similar expressions of their esteem and approbation to be forwarded to Dr. Morrison, of Canton, and Dr. Milne, of Malacca, who have so nobly employed their time and their talents in preparing the Bible for China." The Report goes on to say, "The translation of the

Scriptures into the Chinese language has been completed. The time is not distant when the whole Bible in that language will be published; and thus the means are in readiness for enlightening the many millions who use that language with the knowledge of the true God and his revealed will." These Bibles arrived at their destination in October, 1821, and in acknowledging the gift, Dr. Morrison writes from Canton, under date of March 24, 1822, as follows: "The free dissemination of the Bible in China proper is yet impracticable, which is also the case with all books that exhibit the claims of Jesus and treat of his salvation. May the day soon come when the reverse will be the fact."

As an indication of the status of Bible distribution seventy years ago, it was reported as a great achievement and a matter for profound gratitude to God, that during the year 1822 "the greater part of five hundred copies of the New Testament and some books of the Old Testament, in Chinese, had been put into circulation; but it was impracticable to distribute the sacred volume within the domains of the Emperor of China." What a wonderful transformation in two generations! The total circulation for 1893 was little short of half a million copies, distributed freely in every province of the empire; and within the past week an elegantly bound copy of the New Testament has been sent to Peking for presentation to the Empress Dowager on the occasion of her 60th birthday.

The first complete Chinese Bible ever printed was issued from the Serampore press in 1819 or 1820. It was what is known as Marshman's translation. It was followed three years later by the version of Drs. Morrison and Milne, the translation having been completed the previous year, 1822. Immediately after it was issued from the press, Dr. Morrison presented the American Bible Society with a copy of the whole Bible, which is referred to as "a work of astonishing diligence, toil, and perseverance;" "a work, the benefit of which will doubtless be felt by many millions at some future period."

The progress of circulation is indicated by the fact that in 1823 one thousand copies of the New Testament had been put into circulation, and it was "confidently expected that it would be practicable to send

Scriptures direct to China." This too sanguine hope was not realized, and Dr. Morrison says, that "to circulate the sacred Scriptures in China extensively is not practicable."

At this time the two versions of the Bible referred to above were in circulation, but the demand must have been extremely limited and the circulation confined to places outside of China proper. Bible distribution was a slow and discouraging work. The barriers which for so many centuries had surrounded the Middle Kingdom showed little or no signs of giving away, and there seemed, humanly speaking, no probability of God's word finding free entrance to the land of Sinim. The work of these early heroes—the pioneers of the gospel in China—is an enduring monument to their stupendous, unwavering faith. From 1825 to 1831 the American Bible Society paid unusual attention to domestic operations, and this and the want of funds prevented it from doing much in the way of foreign distribution. During this period China is not mentioned in the Reports of the Society. But silent influences were at work, undermining the walls of exclusion, and a new era was about to dawn for China.

In 1832 the Rev. E. C. Bridgman made a strong appeal to the American Bible Society "for means to prepare and circulate the Chinese Scriptures." He justly observed that China had long been neglected by the Christian world. "It is a most lamentable fact," says he, "one which ought to put all Christendom into deep humiliation, that so many centuries should pass before the word of the living God was translated into the language of so large a portion of the human family. It was not, so far as we can ascertain, until 1819 that an entire version of the Bible in Chinese was completed." "Since that period," he adds, "changes that have caused joy in heaven have already taken place. Notwithstanding the obstacles which have impeded the cause—and they have been neither few nor small—two complete editions of the whole Bible, three editions of the New Testament, and four of the Psalms, in all about 12,000 or 15,000 copies, have been printed and widely circulated." That is, the circulation at this period was from 1,000 to 1,500 volumes annually. It is now about that number daily. Moreover, up to this time there was no access to the Chinese within the walls of the empire; all work was directed to those without. But in the following year, 1833, the missionaries in Canton report Leang Afa, the noble evangelist, as distributing the Scriptures among the young students and literati of that city; and the American Bible Society made its first appropriation of \$3,000, to be used in 1834, to aid in the circulation of the Chinese Scriptures. The colossal doors of the celestial empire were beginning to swing slowly back upon their hinges, and to men like Gutzlaff, China was no longer closed to the entrance of the divine word. In his visits to Chusan and places in Chekiang and Fuhkien, he says he could have scattered 50,000 copies of the Scriptures among eager readers. A distribution was also made in Fuhkien by Dr. Medhurst.

We may, therefore, say that the work of Bible distribution in China proper began in 1833, and that the Bible Societies might appropriately celebrate the sixtieth anniversary of their direct work in China

while the Empress Dowager is celebrating the completion of one cycle of three-score years. Is it a mere coincidence that the Christian women should celebrate this double anniversary by presenting the Empress Dowager with an elegantly bound copy of the New Testament, specially printed for the purpose?

Sixty years ago it was believed that the finger of Providence pointed to great changes about to take place in China, and there was a deeper interest manifested in China by the Christians in America, and a more determined effort was being made to bring the Bible to her; yet in 1838 the prospects as to Bible distribution were said to be utterly disheartening. The first war with England began in 1839, and peace was not declared until August 29, 1842. During this period all missionary operations suffered serious interruptions—none more than Bible work. But while there were stupendous difficulties in the way of circulating the Scriptures, the work of translation and revision went on. It is, perhaps, not a matter for serious regret that there were almost insurmountable obstacles in the way of the free and wide distribution of the old versions. It was doubtless in the line of God's plan that scholarly men should have time to put his word into a proper dress, so far as style and idiom and faithfulness are concerned, for presenting it to the greatest heathen nation in the world. Drs. Medhurst, Gutzlaff, and Bridgman produced a version of the New Testament in 1835, and several years later a rendering of the Old Testament. This was the stepping-stone to the more perfect, beautiful, and scholarly production known as the Delegates' version, which appeared between 1847 and 1853. The Bridgman and Culbertson version followed nine years later in 1862. A revision of the New Testament by Dr. Goldard was also published in 1853, and one year later the New Testament was put into Southern Mandarin by Drs. Medhurst and Stronach.

The Bible Societies provided the means for doing this immense and important work, and the American Bible Society responded most liberally in providing its share of the funds. In the twenty years beginning with 1833, it expended \$101,351 65 in preparing, printing, and circulating the Scriptures in China. Up to 1862 this Society published and circulated, approximately, 116,500 portions of the Scriptures. This closes the first period of Bible work in China, the period of preparation and patient waiting for an open door.

With 1863 the work entered upon a new stage, and God prepared the Society for the important part it was to take in it. The Report for 1863 says: "Providence has evidently indicated to this Society an enlargement of its operations in foreign countries." The subsequent history of the Society abundantly proves that the godly men who composed the Board of Managers did not mistake the indication of Providence. Notwithstanding the interruptions caused by the civil war in the United States, and the Taiping rebellion in this country, and the war with the allied forces of France and England, the work of the Society entered upon a period of most gratifying prosperity.

Prior to 1866 the Scriptures had been given away freely, at the discretion of the missionaries who under-

took their distribution. But during this year two most important changes took place. Five native colporteurs were employed by the Presbyterian Mission at Shanghai, and the injudicious and hurtful policy of indiscriminate, free distribution was discontinued, and the wiser plan of *selling* the Scriptures at a nominal price was adopted. The immediate result was a diminution in the circulation of nearly 60,000 volumes for 1867, but this was more than offset by the correction of abuses which the change effected.

In 1868 the question of establishing an agency in China, which had occupied the careful attention of the Board for several years, again came up. The Board reached the conclusion that it would not be a judicious measure to employ an agent, largely on account of the expense; and, besides, the old plan seemed to have worked well and yielded satisfactory results. The Board thought that there was no better method of distributing than by the missionaries themselves, although a *limited* number of colporteurs would be allowed when requested by the missionaries.

In 1870 the work was seriously interrupted by the Tientsin massacre. Perhaps no branch of missionary work is more quick to feel the effect of any internal uneasiness or disturbance than that of the Bible societies. Their agents are the pioneers, and are scattered in remote and unfrequented parts of the empire. Their work is the first to suffer. Perhaps we could not have a more accurate gauge of the popular feeling in regard to Christian work in this land than the record of Bible distribution. The year of the Tientsin massacre the circulation fell off 179,242 volumes. In 1869 it was: Bibles, 107; Testaments, 16,268; Portions, 200,110; total, 216,485. In 1870: Bibles, 81; Testaments, 3,720; Portions, 33,442; total, 37,243.

It was not until 1884 that the circulation reached the magnificent totals of 1869, which, it is interesting to note, exceeded the highest circulation of any previous year by more than sixty thousand volumes. There were several causes to account for the marked decrease in the circulation. Up to 1866 books were freely given away; and although this year marked the inauguration of the better plan of selling, it is altogether likely that several years elapsed before the new rule was generally adopted by those engaged in Bible distribution. As the missionaries gave their services freely and gratuitously to the Society, and there was no agent to enforce the new policy, they were free to adopt it or not, according to their own pleasure. It was altogether likely that free distribution continued for several years. Another cause was to be found in the changed feeling in regard to the indiscriminate sale of whole Bibles to the heathen. This had never been very extensively practiced, but the publication of the Mandarin Bible, under the auspices of the American Bible Society in 1874, afforded a very appropriate time for an expression of opinion upon this point. Prior to this time (with the exception, perhaps, of some vernacular versions) the entire Bible had only been translated into the Classical, or language of the learned. Now, for the first time, it appeared in the spoken language of fourteen of the provinces of the empire, and it might be a temptation to the young and indiscreet to scatter

Bibles broadcast. Therefore, the sale of complete Bibles among the people—that is, the heathen—was regarded as useless, but the sale of single Gospels was very heartily commended. Another cause for the decreased circulation was the increasing demands upon the missionaries' time and their consequent inability to devote so much attention to the work of distribution. In the early days their work was of an itinerant character, and large quantities of Scriptures were taken with them on their journeys; but as churches became organized, their work assumed a more settled character, and the Bible work suffered in consequence.

In the year 1875 the circulation had reached the lowest point ever touched since the Society began its operations in China. Only 13,289 volumes are reported as having been distributed.

This year marks the close of another period in the labors of the Society. For more than forty years its Scriptures had been gratuitously distributed by the missionaries. With the exception of a small amount paid to native colporteurs after 1866, the distribution had cost the Society absolutely nothing. Grants of money were made to the different American missionary societies working in China, and they were allowed to draw Scriptures from any of the Mission presses to the full value of the grant. The various missions reported direct to the Board in New York, and we find frequent complaints that no returns were sent in. Under this policy, that is, prior to and inclusive of the year 1875, the Society manufactured 18,380 Bibles, 105,408 Testaments, 1,489,994 Portions; total, 1,613,782. The expenditure up to that time had been \$218,500 15. The circulation from 1863 to 1875 inclusive (so far as can now be ascertained) was 9,731 Bibles, 79,935 Testaments, 1,203,114 Portions; total, 1,292,780, or an average of 99,445 volumes annually. The expenditure for the same period was \$117,148 50, or an average of \$9,011 42 annually.

In 1875 the Rev. L. H. Gulick, M.D., was appointed Agent for China and Japan. He arrived at Yokohama on the 29th of September of that year. Very soon after taking charge of the Agency, Dr. Gulick inaugurated plans for the enlargement and increased efficiency of the Society's work. One of these was enlarged colporteur operations under missionary supervision. Another was the employment of a staff of foreign colporteurs. The first person engaged in this capacity was Mr. John Thorne, in 1878. He did valuable work for the Society in several provinces of the empire, and retired in 1887. The next year Mr. B. Bagnall was employed, the following year Messrs. Anton Anderson and A. Gordon, and in 1884 eight foreigners were in the employ of the Society as Superintending Colporteurs. Under the direction of these was a staff of forty-eight native colporteurs.

The new Agent gave a fresh impetus to the work, and the circulation gradually increased until in 1887 it reached the magnificent total of 252,875 volumes, the largest the Society has ever had in one year. The largest number of Scriptures manufactured in one year was in 1882, when 7,700 Testaments and 334,100 Portions, or a total of 341,800 volumes, were issued from the press.

In 1890 Dr. Gulick retired from the service of the Society on account of failing health, and soon after

passed to his eternal reward. He was succeeded by the Rev. L. N. Wheeler, D.D. Under his able management the circulation of the Society reached the second highest number in 1892, when 245,087 volumes were put into circulation. The vacancy caused by the death of Dr. Wheeler in April, 1893, was filled by the appointment of Rev. John R. Hykes, who took charge of the Agency, November 1, of the same year.

In the eighteen years since the China Agency was established, 11,243 Bibles, 120,416 Testaments, and 2,944,313 Portions, making a total of 3,075,972, have been circulated; or an average of 170,887 volumes annually.

To the end of 1893 the Society manufactured 25,148 Bibles, 237,173 Testaments, 4,565,921 Portions; Total, 4,828,242. It circulated 20,974 Bibles, 200,351 Testaments, 4,147,427 Portions; total, 4,368,752. It expended for all purposes about \$530,219 47.

It has assisted in the production of some seventeen different versions, besides a number of revisions of the Chinese Scriptures. Several versions, notably the Bridgman and Culbertson Classical Bible, the Mandarin Old Testament, the Cantonese Vernacular Bible, and the Shanghai, Soochow, and Hinghua Colloquial were paid for entirely by the American Bible Society, and are its exclusive property. With the exception of Dr. John's versions, which were produced at the expense of the National Bible Society of Scotland, and several vernacular versions belonging to the British and Foreign Bible Society, it is safe to say that the American Bible Society assisted in the production of every version of the Chinese Scriptures made by Protestant missionaries.

The China Agency's catalogue for June, 1892, has a list of 308 different volumes of Chinese Scriptures in eight different dialects. The new catalogue, which is now in press, will have not less than 396 different volumes in ten different dialects.

During the year 1893, 11,200 New Testaments, 230,700 Portions, or a total of 241,900 volumes, were published at the expense of the Society. Four foreign colporteurs and sixty-four natives were employed in distributing the Scriptures. Twelve missionaries superintended colporteurs for the Society. These workers represented nearly every province in the empire. The entire circulation for the year was 978 Bibles, 8,845 Testaments, 182,392 Portions; total, 192,215, a falling off of about 50,000 volumes from the previous year, which can be accounted for by the death of the responsible head of the Agency.

It is worthy of note that in thirty-one years the Society circulated only 20,974 Bibles, or an average of 676 copies a year; and if the entire number were put into circulation to-day they would not supply one half of the native Christians with a copy each. Of the 200,351 Testaments circulated, only 13,400 were Old Testaments, or an average of 432 a year. It is also a significant fact that the increase in the circulation of Bibles and Old Testaments has been in direct proportion to the growth of the native church. This shows pretty conclusively where they have gone.

A Bible society is essentially missionary. Its operations cannot long be confined to the limits of its own country, no matter how extensive it may be; and in the great day, when every man's work shall be tried as by fire, it will be found that the American Bible

Society has been one of the great factors in the evangelization of China. At a very early stage in the work conversations were reported as occurring through the reading of the Bible, and now not a year passes without our hearing of many who have been made wise unto salvation through searching the Scriptures. "The entrance of thy word giveth light."

Shanghai, November, 1894.

FOREIGN DEPARTMENT.

CONSTANTINOPLE.—Mr. Bowen writes February 8th :

We have been very much gratified at the fact that our correspondence with our colporteurs in the interior has not been seriously molested. We have a colporter stationed at Bitlis, and another at Moosh, in the very centre of the disturbed section. They have continued their work to the best of their ability, and have experienced no very harsh treatment, only petty annoyances from officials. Of course, travelling has been almost impossible for them, except in the villages quite near their centres.

The move by our Congress for stationing consuls at Harpoort and Erzroom is in the right direction. One at Bitlis also was desirable. The missionaries there are unquestionably in great peril, and a consul there now would have been a help.

To crown all, cholera has broken out again in this city, and the authorities decree quarantine everywhere. There is every prospect that this annoyance will hang over us all summer.

BRAZIL.—Mr. Tucker writes February 15th, from Rio de Janeiro :

A colporter whom I sent to work in Para-hyba attempted on the voyage to do some gospel work among the crew and the second-class passengers, but one of the officers who was an enemy of the truth, having bribed the men to give false testimony against him, caused his arrest and imprisonment upon their reaching Pernambuco. A telegram was sent to the chief of police in Rio, asking if there was any charge against him, and the chief sent to me to ask if he was really in my employ. I explained the case to him, and word was telegraphed back to Pernambuco. But by that time the steamer had gone north with his accusers, and he was compelled to wait for another vessel. In revolutionary times such as we have been having it is an easy matter for enemies to bring political charges against the colporteurs and give them trouble. They need to be exceedingly careful.

SCRIPTURES DISTRIBUTED AMONG JAPANESE SOLDIERS.

YOKOHAMA, January 29, 1895.

Our application made on the 12th of January for permission to distribute the Scriptures among the soldiers of the Imperial Guard of 18,000 men, of whom about 10,000 are in Tokyo, was promptly granted, and an appointment was made by the Commander-in-chief, Prince Komatsu, to receive me at the palace

and express in person his approval and thanks. I was presented to the Prince by Col. Sameshim, his special adviser and chief of staff. The Colonel said to me: "Our command consists of picked men from all parts of the country. They are the personal attendants and guard of our Emperor, and it is their ambition and duty to be a pattern for the entire army. Whatever is good they desire to have." I was asked as to the method of distributing the books. The Colonel offered to receive the whole number and send them to the different regiments and companies, but assented readily to my offer to deliver them in person to the officers in command of each station where the troops are now quartered, promising to furnish at once a list of the places where the men are staying, and the number at each place.

This visit to the palace and the decision of the Prince is probably the most important single event that has occurred in connection with modern Christian missions in Japan. The Prince is a cousin of the Emperor, and it is practically the sanction of the Emperor himself.

Meantime I have been distributing Gospels and Testaments among the other soldiers gathered in Tokyo and awaiting orders to be sent to the seat of war. In some commands the officers decline to receive any better books than are provided for the men.

In my distribution on the 15th the Commander of the Commissary Guard gathered the troops that were in or about the barracks and formed them into a semi-circle, and then, with the other officers on each side, asked me to address them. When I had finished, both the commander and the officers turned to me and expressed their thanks. Nothing like this has ever occurred before in the history of Protestant missions in this country. Less than three months ago the Bible was a prohibited book, and the men were, in some cases, forbidden to attend Christian services. I am daily filled with wonder at what God is doing for us.

On the 22d I visited the cavalry barracks in Tokyo and supplied the men with Gospels and the officers with Testaments. The Buddhists are seeking to overcome our influence by distributing some of their literature in the same way, and they have secured permission to visit the barracks and hold special services for the benefit of the men. I asked the commanding officer whether Christians would be allowed to do the same. He replied, "Yes," and arrangements were made to follow up the distribution of the Scriptures by a personal proclamation of the gospel of Christ. So far as I know, this is the first arrangement of the kind that has ever been made in Japan.

Mr. Chappell, of Tokyo, writes me that the service at the cavalry barracks on the following Sabbath was very encouraging. "The barrack in which the service was held was crowded. The officers were present, and at the close the commander said he would like to have such a service two or three times a month. We plan to go there every other Sunday at 8 A. M. As we were passing out of the barracks the physician said to me, 'Happy Sunday.'"

Mr. Cumming, of Nagoya, writes that on the 23d inst. one of the regiments at that place, numbering 1,200 men, was drawn up in line, and after an address

about the Scriptures and Christianity, every man received a copy of one of the Gospels.

Major-General Kodama, of the War Department, tells me that the authorities have no objection to the holding of Christian services for the benefit of the soldiers, and that each subordinate commander can permit it if he is so disposed. So the door is opening more and more for the spread of the gospel.

I have been provided with a letter to each of the Division Commanders in Japan authorizing me to distribute the Scriptures among all the soldiers, and directing them to render me any assistance which I may require in that work. This will give me access to 120,000 men (including those already supplied). It is probable that access may be obtained to the other troops now in Korea and China in the course of a short time. In fact, we are sending 100 Gospels today for use among the soldiers stationed at Gensan. Four excellent men have been selected as chaplains to be sent to China to teach Christianity among the soldiers. The government gives its approval to their going, but will not pay them for their services. I understand that others may follow in case means are provided for their support. I forgot to say that the Buddhist service at the cavalry barracks was permitted once only, while the Christian services are to be held twice a month.

I inclose a receipt for 500 copies of the Gospels that were donated to the hospital in Tokyo for the supply of the sick and wounded soldiers. I was told by the chief surgeon that he had received instructions from the Empress to provide artificial limbs at her expense for both Chinese and Japanese soldiers who had suffered amputation. It is reported from Korea that 100 young men are to be sent to Japan for their education.

H. LOOMIS.

A STRIKING SUGGESTION.

The Rev. H. Waddell, of the U. P. Mission of Scotland, reports that some time ago a copy of the New Testament was given to a man connected with the railway service in Tokyo. He cared nothing for Christianity, and without examining the book he began to use it for waste paper. But happening one day to see the words "Love your enemies," he was so struck with the expression that he felt a longing to know more of the strange doctrine.

He accordingly went to the Uyeno Mission and procured another and complete copy of the New Testament, so that he might learn all that the book contained.

He read this with great care, and the result was not only his own conversion but that of his whole family.

H. LOOMIS.

I HAD a standing invitation to drop in and take a cup of tea with Ahmed Vefyk Effendi any day between three and four P. M. One day, seeing a large volume on his desk looking like an Arabic Bible, I asked him what it was. He replied: "That is the Azzik Kitab, the Holy Bible, and the most elegantly printed book I ever saw in Arabic." He then burst into a eulogy and a comparison of Isaiah and the Psalms, which surprised and delighted me. He placed Isaiah above all the poets for the richness and elevation of his imagery. "I have studied your

Shakespeare attentively," he said (I had heard him repeat with infinite zest whole pages), "but Isaiah is on a plane above him." He went on to remark on the Psalms as very different, being both devotional and meditative. "They are full of the experiences of life. A man in trouble derives great patience from the Psalms. They teach us to say, 'Our refuge is in God.' I take great pleasure in reading both Isaiah and the Psalms." Such remarks from such a man struck me with great force. Thoughtful Mussulmans read our Scriptures more than we think, and they testify to the inherent power of the word of God. They are a rebuke to those of Christian name who despise the Bible, or devote their time and learning to its depreciation.—*Cyrus Hamlin, in "My Life and Times."*

THE POWER OF GOD'S WORD.

BY REV. ISAAC BOYCE.

In a land of gospel privileges does it not sometimes happen that we lose the force of those blessed words, "It is the power of God unto salvation to every one that believeth?" Accustomed to the constant opportunity of public worship and private devotion, we incline to lose sight of the power of God's word as a leavening influence in the world; but where these privileges are not so common, where they are entirely denied to the believer, this power is made most manifest. Let us cite a case which has come under the writer's personal observation.

At something like one hundred and twenty-five miles to the southwest of Saltillo, in the mountain fastnesses of the State of Zacatecas, lies a mining town of about 3,000 inhabitants. In itinerating in this district I have twice visited this town. In September, 1887, we had two families, members of our church, in Patos. I met in their house an old man, Pioquinto Alvaradez, a true believer in the gospel, and we had a good deal of conversation. Later our members moved back from Patos, and as the authorities were fanatical, we could not do any open work. The old believer, however, still remained in the town, and I wrote him occasionally and sent him tracts.

In September of last year I again visited the town. A Bible reader had moved to the place a couple of months before, and I stayed at his house. A few minutes after my arrival Don Pioquinto came to visit me, and to my question, How and where did you hear the Gospel first? he answered as follows:

"A little over twenty-one years ago I came to Mozapil and settled down. One evening, a couple of months afterwards, a man and his wife came up street, and as I was standing in my door, they asked shelter for the night. This was granted. The man was unwell when he came; he grew worse rapidly, and in less than a week he died. Besides the few articles of clothing he had, there was a New Testament. I had never seen one before, and an uncontrollable desire to secure that book took possession of me. The wife would not let me have it at any price. The priest came, she showed him the Testament, and he at once burned it. This only increased my desire to read it.

"A year passed, and a man by the name of Bascilio Gonzales (now our Bible reader in this city) reached this place on his way to Monterey. He was out of

money and obliged to look for work to get funds to move on with his family. He was a mason, and in a few days secured work on a new house just across the street from where I live. We soon formed an acquaintance, and I found he was a Protestant. He came to my house of evenings and we talked of and read about Jesus, the Saviour of sinners. In a few weeks he had saved enough to continue his journey northward. Before setting out he came to me and said: 'This book is so much more to carry on the road, that I want to leave it with you till I return.' It was his Bible. I took it and read it eagerly day after day, and in it I found peace for my soul. I was ostracised by my neighbors as a Protestant. I never met a soul who would talk with me about the gospel until the spring of 1887, when the Torres families (from Patos) moved to Mozapil. They rented the very house Don Bascilio had built just across the street from me. I soon found they were Protestants, and passed many pleasant hours with them. In September of the same year you visited us, and I had the privilege of hearing the word preached and of taking part in a public service. Since the Torres families moved away I have been all alone, and have only had the comfort of my Bible and the book you sent me, until last July, when the Bible man came."

Don Pioquinto's history interested me, and I set about finding out how good use he had made of his Bible. I found he could repeat from memory psalm after psalm, and many passages from the Gospels. I turned to the Shorter Catechism and began questioning him. His answers surprised me. I found that he had learned all of them, quite a number of hymns, and was familiar with the contents of almost all the tracts I had sent him.

Poor, unlearned, old, and alone—and persecuted for that matter—this man had laid hold with a strong hand on that wisdom which passes all understanding. It was God's word and not man's. It was to me a striking example of God working through his word for the salvation of one of his own elect.—*Woman's Work for Woman.*

BENGALI LITERATURE.

An interesting item of news with reference to Bible translation is reported by the Rev. Herbert Anderson, of Calcutta, in a letter to the Baptist Missionary Society of England. He writes that a native literary society in Calcutta has been engaged in translating the sacred books of different religions into classical Bengali, and has now reached the Bible. In connection with the project of translating the sacred Scriptures of Christianity, they have invited the co-operation of a representative committee of the native Bengali Christian community of Calcutta, and have offered to submit the proof-sheets of the translation for comment, suggestion, and criticism. The proof of Matthew's Gospel has been already submitted. The translation is free and somewhat periphrastic, and its literary style adapted to the classical tastes of the Bengali *literati*. The apparent purpose of this courtesy on the part of these native scholars is to secure a translation which will be in harmony with Christian sentiment and free from anything which would not be interpreted as in accord with accepted Christian

doctrine. Mr. Anderson concludes his letter with the following sentences :

" It seems to me marvellous that this small band of broad-minded, educated, non-Christian Bengali gentlemen of this city should realize the benefit and have the desire of giving the Bible to their fellow-countrymen in the way they propose. And I have wondered whether it may be that God himself has chosen them as one of his agencies for establishing his claims upon a growingly important and influential section of the Bengali natives. Christ is conquering and *will* conquer."—*The Church at Home and Abroad.*

ADONIRAM JUDSON AS A TRANSLATOR.

While in Moulmein Mr. Judson completed the Burman Bible. It was in 1834 that he finished the first draft. Seventeen years before in Rangoon, all that he had to offer of the precious Scriptures to the first Burman inquirer was two half sheets containing the first five chapters of Matthew. From that time on, beneath all his toils and sufferings and afflictions, there moved the steady undercurrent of this great purpose and labor of Bible translation. It was a task for which he had little relish. He much preferred dealing with the Burmans individually, and persuading them one by one of the truth of the gospel. In a letter which states his purpose of relinquishing for many months the pleasure of laboring in the Karen jungles in order to shut himself up to the work of translation, he says, "The tears flow as I write." Alluding to this same labor of translation, he writes to the corresponding secretary, " And so, God willing and giving us life and strength, we hope to go on, but we hope still to be allowed to feel that our great work is to preach the gospel *viva voce* and build up the glorious kingdom of Christ among this people."

But the translation of the Bible was essentially necessary to the permanent establishment of Christianity in Burma, and no other living man was qualified for the work. And so, in the brief intervals of preaching and teaching and imprisonment and jungle travel, secluding himself in the garret at Rangoon and afterward in the little room attached to the mission-house at Moulmein, he quietly wrought at this prodigious task, until at last he could write, on January 31, 1834, at the age of fifty-six :

" Thanks be to God I can *now* say I have attained. I have knelt down before Him with my last leaf in my hand, and imploring His forgiveness for all the sins which have polluted my labors in this department, and His aid in future efforts to remove the errors and imperfections which necessarily cleave to the work. I have commended it to His mercy and grace, I have dedicated it to His glory. May He make His own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burma with songs of praise to our great God and Saviour Jesus Christ. Amen."

Great as was the task of thus scrupulously translating the Bible, the revision was still more laborious. Seven years were spent in revising the first work. It was a mental peculiarity of Mr. Judson never to leave a thing alone while it could possibly be improved. His besetting sin was, in his own expressive words,

a lust for finishing, and it was not until October, 1840, that he could say : " On the 24th of October last I enjoyed the great happiness of committing to the press the last sheet of the new edition of the Burmese Bible."

In regard to its merits his estimate was very modest. He says : " I never read a chapter without pencil in hand, and Griesbach and Parkhurst at my elbow; and it will be an object to me through life to bring the translation to such a state that it may be a standard work." How far his humble view falls short of doing justice to the excellence of his monumental task, may be gathered from the following statement by President Francis Wayland :

" Competent judges affirm that Dr. Judson's translation of the Scriptures is the most perfect work of the kind that has yet appeared in India. On this subject it will not be inappropriate to introduce a few sentences from the pen of a gentleman high in rank in India, himself a distinguished linguist and proficient in the Burmese language : ' The best judges pronounce it to be all that he aimed at in making it, and also, what with him was never an object, an imperishable monument of the man's genius. We may venture to hazard the opinion that as Luther's Bible is now in the hands of Protestant Germany, so three centuries hence Judson's Bible will be the Bible of the Christian churches of Burma.' "—*From the Biography of Dr. Judson by his Son.*

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

GEORGIA AND FLORIDA.—The month of January, with the exception of four days, I spent in the new part of my field—Florida. I attended the session of the Florida Conference, Methodist Episcopal Church, South, and was given a cordial welcome. The collections by the preachers were in excess of those of last year as shown in the Annual Report of the American Bible Society. After the Conference I went to Ocala, where I spent the following Sunday, preaching in the morning in the Baptist Church, and at night attending the anniversary of the Marion County Bible Society. There was a full house, and much interest was manifested in the exercises.

At Jacksonville, the following Sunday, I preached in the morning at McTyeire Memorial Church. At night five congregations, with their pastors, met in the Ocean Street Presbyterian Church to celebrate the anniversary of the Duval County Bible Society. A large congregation was present, and quite an impetus was given to the local work.

KANSAS.—Sabbath, January 13, was spent at McPherson, Ks. The anniversary of the McPherson County Auxiliary was held in the Baptist Church, it having the largest audience room in the city. The congregation was very large and the interest in the work of the society great.

Sabbath, January 20, the annual meeting of the Republic County (Ks.) Auxiliary was held at Belleville, the county seat. I preached at 11 A. M. in the Methodist Episcopal Church, and spoke to a union meeting at night in the same church.

Sabbath, January 27, I devoted to the auxiliary at Nickerson, Ks. The anniversary of this society was held in the Methodist Episcopal Church of Nickerson, at 7.30 p. m. I delivered an address to a large congregation, notwithstanding a protracted meeting was in progress in another church. Nickerson is the end of a division on the Santa Fe railroad, and a place where large numbers of railroad men congregate. A meeting was held for railroad men in the afternoon. I spoke to the Sabbath school and preached in the Methodist Episcopal Church in the morning.

MICHIGAN AND WISCONSIN.—The severity of the weather has somewhat interfered with the work during January, although the interest shown in the cause at Manitowoc at the anniversary meeting the last Sunday of the month was more than usual. The meeting was held in the evening in the Norwegian Lutheran Church, and in the face of a severe blizzard a fine congregation was present. The meeting was addressed by the Lutheran pastor and your Superintendent. Three hundred and seventy Sunday school children have been supplied during the month. The pastors who have witnessed the beneficial results of Bible supply in the Sunday school, when they change their pastorate are enthusiastic for this work to go forward in their new fields of labor.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—The Judson Welsh Bible Society held its annual meeting on New Year's day at Lake Crystal. This society comprises one pastorate of three small churches. The sales and collections for the year amounted to over \$100. The services held morning, afternoon, and evening were well attended.

On the morning of the 6th I preached in the Congregational Church of Monticello, and in the evening attended and addressed the annual meeting of the Wright County Bible Society, held in the Methodist Episcopal Church. Rev. Dr. Hurd delivered an interesting address at this meeting.

Sunday, the 27th, was a cold day, the thermometer being thirty degrees below zero. In the morning I drove out six miles across the prairie from Glenwood to Reno and preached to an attentive audience in the Reformed Presbyterian Church. In the evening the annual meeting of the Pope County Bible Society was held in the Congregational Church of Glenwood, the pastors and your Superintendent taking part in the services.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—In the month of January I corresponded and held personal interviews with about fifty pastors in my field, and I have visited a number of important centres in various counties, calling upon officers and leading Christian workers in the various Bible societies.

Our agents in the different counties now engaged in a re-canvass report a desire for the word of God. In addition to the supply of the destitute, the sales are unusually large. The people seem to appreciate the unfailing treasures of divine truth the more, as they come to feel the uncertainty of other possessions. In my Sabbath services I have found a cordial welcome wherever I have gone.

The first Sabbath services of the month were at Seaville and North and South Dennis, N. J., where I

was greeted by large congregations. A Sabbath was spent at Farmington and Statenville, Del. In all the churches visited on these two Sabbaths offerings were received for the Bible cause, and an advance made over the former year, while in some of the congregations the contributions were in excess of any given in the past.

I met the executive committee of Burlington County Bible Society, and was delighted to find so earnest and efficient work being done in that county. The canvass of their entire territory will be completed this winter. In Ocean County the work of re-canvassing is going forward, and also in Camden, Atlantic, and Cape May Counties.

NEW YORK.—The work of the month has been followed by good results. I have visited nine auxiliaries, attended the anniversaries of Genesee, Saratoga, and Watervliet Societies, and utilized two Sabbaths in visitation of Charlton and East Bloomfield churches.

Saratoga County annual meeting had a propitious day. The audiences were large at both sessions, and the speakers deeply interesting in their discussion of timely topics. A canvass of five towns of this county has been completed, and the society was so much pleased with the work done by their county agent that it instructed its executive committee to go forward with the work. Mr. Mirick stated that in his canvass of seven counties of this State he had distributed twenty-one tons of Bibles, Testaments, and Portions. This society urges upon the Sabbath schools the importance of supplying themselves with Bibles.

Watervliet Bible Society held its annual business meeting on the 30th at the Young Men's Christian Association rooms, West Troy. From the report of its canvasser, Mr. G. T. Davis, we gather the following items: Families visited, 5,774; supplied gratis, 214. Through the labors of this society the interest in Bible society work in that town is increasing. Arrangements are being perfected for three Bible meetings to be held soon: one in Cohoes, one in Green Island, and one in West Troy. This society, after doing its work at home, transfers \$100 from depository to donation account, and votes to send soon \$30 to make a life member of American Bible Society.

The printed annual report of Rev. F. A. Woods, regularly employed by Buffalo and Erie Counties Bible Society, gives the following items of work done in those counties during the year, a Polish helper having assisted him two months, in order to better reach this large foreign population: Mr. Woods has visited a mile of blocks in Buffalo, made up of a mixed population; the Swedish settlement in North Buffalo; the new section in Tonawanda; the fleet on the canal; besides much general work. He has distributed 2,176 volumes, and 2,000 more have been disposed of at the depository. He reports that in Buffalo there are about 130 genuine Arabs. One of these was much pleased to get a copy of a part of the Scriptures in the Arabic tongue.

The liberal contribution of \$110 by the Remsen and Vicinity Welsh Bible Society, which appears in this month's financial report, is worthy of special notice, evidencing the love and loyalty of that people to the

Bible cause. This small society contributes this year more than some county auxiliaries. It is also gratifying to your Superintendent that his late visit to Niagara County Society has resulted in more deeply interesting the pastors and churches in Lockport in Bible society work.

NORTH AND SOUTH CAROLINA.—Sabbath, January 13, by special arrangement of the Mecklenburg County Society, I preached at Steel Creek, a large country church, in the morning, and the First Presbyterian Church, Charlotte, N. C., at night, taking up collections for the Bible cause.

Sabbath, the 20th, I spent at Kingston, S. C., where I addressed the Methodist Sunday school in the morning, and afterward preached at the union meeting for the Bible Society; preached again in the same church at night.

The next morning I went on to Charleston, S. C., where I attended and addressed the annual meeting of the Charleston Bible Society, and also looked after the interests of the State Bible Association. The month's work has been pleasant and encouraging.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—Sabbath, the 6th, I was at Vancouver, in Clark County, Wash. The annual meeting of the Clark County Bible Society was held at the Methodist Episcopal Church in Vancouver on Sabbath evening, and was addressed by Rev. Mr. Herd, of the Congregational Church, and your District Superintendent. Both the sales and collections made by this society during the year are greater than those of the previous year.

The Marion County Bible Society in Oregon, held its annual meeting at the rooms of the Young Men's Christian Association in Salem on Friday evening, the 11th. On Sabbath evening, the 13th, collections were taken in the Presbyterian, Methodist, and Evangelical Churches for the Bible cause. This society also makes encouraging reports from sales and collections for the year.

On Thursday evening, the 17th, the Lewis County Bible Society held its annual meeting at the Baptist Church in Chehalis, Wash. The reports of the society show an increase in the sales of Bibles for the year over those reported a year ago.

Sabbath, the 20th, was given to the work in Olympia, Wash. I spoke at the Baptist Church in the morning, and at the Presbyterian Church in the evening. The annual meeting of the Thurston County Bible Society was held at the Presbyterian Church on Sabbath afternoon. The reports for the year show an increase in the sales and collections for the year over the previous one. Collections for the Bible cause were taken in the Presbyterian, Methodist, and Christian Churches.

Considering the pressure of the times, all the societies visited have made encouraging reports.

TEXAS.—This month I attended and addressed the annual meetings of Bell County, Denton County, Gonzales County, San Marcos, and Hays County.

The attendance was very large at the meeting of Bell County Society, held in the Baptist Church of Belton. By invitation of the officers I delivered the annual address.

I found the societies visited in fair condition, not-

withstanding the great scarcity of money and depression in business.

MIDDLETOWN, CONN., BIBLE SOCIETY.

The Hon. Benjamin Douglas, for nine years vice-president and thirty-six years president of the society, died in July, 1894. At its annual meeting, December 19, 1894, the society passed suitable resolutions in view of Mr. Douglas' death.

At the same meeting Prof. J. C. Van Benschoten, LL.D., of Wesleyan University, also for many years an officer of the society, was elected president for 1894-95.

A. C. ARMSTRONG, JR.,
Secretary.

THE MONROE COUNTY BIBLE SOCIETY, MICHIGAN.

This society, which is probably the oldest auxiliary of the American Bible Society in the northwest, held its seventy-fourth anniversary January 6th, in the Methodist Episcopal Church in this city, in which three other churches joined and gave their attendance. The president, William H. Boyd, who has for twenty-four years been its presiding officer, gave the opening address. Reports were made by the secretary, Rev. L. B. Bissell, and by the treasurer, Austin W. Gale, followed by addresses by Rev. Joseph Frazer, of the Methodist Episcopal Church, and Rev. W. Armstrong, of the Baptist Church. The meeting was well attended, and one of interest to the community.

L. B. BISSELL.

THE PIQUA FEMALE BIBLE SOCIETY, OHIO.

The seventy-seventh anniversary of this auxiliary was held in the Presbyterian Church of Piqua, February 24, 1895. The annual sermon was delivered by Dr. T. L. Hughes, and Dr. F. G. Mitchell, Rev. J. W. Kerr, Rev. W. H. Wherly, Rev. A. Ramsey, and Dr. J. F. Marlay took part in the services.

The secretary's report says, among other things: "This auxiliary, after placing \$150 on 'book account,' made a donation of \$300 to the American Bible Society. We have been asked, 'Why send away so large an amount?' Every true auxiliary, after supplying its own field, is expected to make a donation to the Parent Society for the work at large.

"The work, which began four years ago, of placing a Bible in the hand of every child who can read is still going on, many children and young persons having been supplied by sale or gift."

After mentioning that nine of their valued members have died since the last anniversary, the report concludes with these words: "Let us, then, who believe that the Bible contains in itself its own best witness, cling to it the more. Cherish your Bibles."

NASHVILLE AND VICINITY BIBLE SOCIETY, TENN.

At the last annual meeting of this valued auxiliary society Mr. A. G. Adams, its honored treasurer, retired from active service. A letter received from Mr. Frank Slemmons, the secretary of the society, says: "Mr. Adams had been the treasurer of the society

since 1854, and resigned only because of old age and failing health. He was a most faithful officer, and the society's work in this city has all this time rested almost exclusively on his shoulders." The prosperity of the Bible cause is due largely to the fact that Christian men, though pressed by their own business affairs, are willing to give time and energy to the duties which devolve upon the officers of auxiliary societies. The Parent Society is in full sympathy with its auxiliary in wishing that Mr. Adams may still bring forth fruit in old age.

THE BIBLE IN POINT PRINT.

One of the most important contributions of the year to our embossed literature is that made by the American Bible Society. It consists of the entire Bible in New York point. By this means the beneficent influence of the Bible Society will be extended to the blind in many homes, not only in the United States, but throughout the world, wherever English-speaking blind persons are to be found.

For this work, so good in its purposes, its magnitude, and its permanence, the American Bible Society has our sincere thanks, and will have the gratitude of all the blind into whose hands this great blessing shall fall.—*Fifty-ninth Report of the New York Institution for the Blind.*

IN AN INDIAN SCHOOL.

In the month of October, 1894, a small invoice of Bibles and Testaments was sent to Mr. E. N. Ament, Superintendent of an Indian boarding school at Greeneville, Plumas County, Cal. Letters received from the school contain the following :

I wish you could hear the children repeat Bible verses. They take more interest in their Bibles than in any other book ever given them, and every night they say "I want a verse, I want a verse," until we are almost crazy.

Every evening the children learn Bible verses and repeat them at prayers. At first they were very shy, but now they stand up and repeat them real loud. Last Sunday they stood up and repeated them before all the people there, which showed a great advance.

All pronounced our Christmas a splendid success, and our enjoyment continues as we see how much comfort the children have with their presents, and especially with their Testaments.

MISCELLANEOUS.

LUTHER AND THE GERMAN BIBLE.

BY M. D. LEARNED, PH. D.

Luther's greatest service to German literature will ever remain his inimitable translation of the Bible into German. There was a peculiar appropriateness in the great Reformer's gift of the sacred oracles to the people in their mother tongue; that the Protester should at the same time become the Interpreter to his nation. Many circumstances conspired to make Luther's translation of the Bible a high authority in the eyes of his countrymen. First of all his authority as the foremost representative of Protestant Christianity gave his words the force of law, to which no human tribunal was superior. Then there was his

relation to the greatest men of his time, standing as he did between the Humanists on the one hand and the great Church of mediæval Christendom on the other, the recognized peer of Erasmus and the sole terror of the Pope. His diversified duties too brought him into touch with persons of various ranks and occupations, thus acquainting him with the manifold phases of the life of his time.

Moreover, his wide range of scholastic learning placed him in the front rank of contemporaneous scholars, so that he had become a noted and popular academician before the fires of reform began to consume his soul. In addition to these circumstances and qualifications the geographical and linguistic position of Luther was the most favorable, representing the centre of the German nation. From Saxony both Low and High German were easily accessible, and the speech of Luther was the happiest compromise between the extremes of North and South.

The crowning qualification of the Reformer for his work as a translator lay probably in his humble origin. This brought him into closest sympathy with the folk and put him in possession of a rich and vigorous vocabulary, springing forth from the inner life of the people, expressing in unconventional, unpedantic, even naive images, the thought of common life, and thus furnishing an infallible key to the popular heart.

Luther's translation was not the first German version of the Bible. Three editions had been published in Nuremberg in 1477, 1483, 1490, and one at Augsburg in 1518, but they were ill-adapted to popular reading and were withheld from the people. Another version was made by Emser in opposition to that of Luther. What has been said above with that which follows will perhaps show why Luther's version is still cherished, as the most precious heirloom of the German people, while these German versions are of interest only to the literary antiquarian.

Before any organized plan of translation could be projected, Luther had to decide upon the speech-form to be employed. In the first place there were a great many dialects from which to choose—Swiss, Swabian, Bavarian, Austrian, Saxon and Low German, and other dialects. Moreover, a number of literary official speech-norms were in vogue under the name *Canceleyen* (or *Kanzleisprachen*, as they are now called), two of which were of great authority—the Saxon *Kanzleisprache* and the Imperial *Kanzleisprache*. These two forms of *chancel-speech*, as employed about 1490, differed from each other only in minor points, and but little change was necessary to fuse them into one language, and neither differed so very materially from New High German as we find it in Luther's Bible.

Into the process by which the two forms of speech—the Saxon and Imperial *Kanzleien*—were brought nearer together by the efforts of Frederick the Wise and Emperor Maximilian, we cannot here enter. It will suffice to say that the unifying tendency of the two rulers succeeded so far as to justify Luther's regarding them as essentially one, at least so far as intelligibility was concerned; though there still remained differences readily apparent to the philologist. Thus Luther in adopting the Saxon *Kanzlei* took a form of speech standing above the common dialects, but familiar to all Germans, as the most general form of

official speech. But this speech was that form of *Kanzlei* most closely related to his native dialect, and hence the great Translator was able to enrich the vocabulary of this language from abundant resources of the native word-store of the common people. It is then incorrect to say with many that Luther *created* the New High German speech. He rather developed what had already become recognized as an official norm and made it the speech heritage of the folk, the precious heirloom of the German nation by eliminating pedantic artificiality and drawing his vocabulary from the nursery and the market-place.—*Central Christian Advocate*.

BIBLE SOCIETY RECORD.

NEW YORK, February 21, 1895.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, March 7th, 1895, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

The religious services were conducted by the Rev. Marcus L. Taft, of Peking, China.

Announcement was made of the death of the Rev. Dr. Wm. M. Taylor, and upon the recommendation of the Committee on Versions, of which he was a member, a memorial notice was unanimously adopted by the Board.

Report was made of the printing at the Bible House of a volume of Scriptures in the Kusaien language, containing the Gospels and some of the Epistles and the Book of Ruth.

Among the interesting communications from foreign lands laid before the Board were reports of Bible distribution promoted by the funds of the Society in Venezuela, Spain, Austria, Sweden, Russia, and India; and letters from Mr. H. J. Manecke, of Puerto Plata, remitting proceeds of sales; from the Methodist Episcopal Mission in Finland, with thanks for aid; from Mr. Bowen, giving incidents of colportage and an account of a visit to the Armenian Patriarch in Constantinople; from Mr. Milne, detained in Buenos Ayres by ill health, and from other Agents pursuing their lines of work in Cuba, Mexico, and Central America.

Grants of books were made to the value of about \$4,630, including consignments of the Scriptures in the Spanish language to the Society's Agencies in Central America and in Mexico, and Kusaien and Marshall Islands Scriptures to the American Board. Funds were appropriated, amounting in the aggregate to \$35,951 48, to the several Agencies of the Bible Society in foreign lands; to the American Board for Bible work in its Spanish, Austrian, and Madura Missions; and to the Missionary Society of the Methodist Episcopal Church for Bible work in Sweden.

The issues from the Bible House in February were

60,501 volumes; issues since April 1st, 1894, 883,126 volumes.

WM. M. TAYLOR, D.D., LL.D.

The Board of Managers of the American Bible Society feel called upon to join the rest of the community in deplored the removal by death of Dr. William M. Taylor. He was always a warm friend of this institution, has at its request preached a special sermon in its behalf, which was of signal value, and has for years sat in its Committee on Versions. He was wise in counsel and efficient in execution. He thoroughly understood the basis and object of the Society, and the various problems with which it had to deal. His judgment was unbiased, and he had the far-seeing vision which looks to the end as well as to the beginning. His associates were accustomed to look to him for wise suggestions in cases of delicacy and difficulty, nor were they disappointed.

He has finished the work given him to do on earth and in time; and we bow to the will of our heavenly Father, thankful for what he enabled our associate to perform, and rejoicing in the belief that he is now in the presence of that Saviour whose cause and kingdom he delighted to serve during his pilgrimage here.

Recent Accessions to the Library of the American Bible Society.

THE MISSION PRESS IN CHINA: Being a jubilee retrospect of the American Presbyterian Mission Press, with sketches of other Mission presses in China, as well as accounts of the Bible and Tract Societies at work in China. Shanghai, 1895. 8vo, pp. 108.

CHINESE FOUR GOSPELS: Nazareth, 1892-93.

We have here a version of the Four Gospels in Classical Chinese, prepared by Roman Catholics and issued from their press at Hong Kong, which is understood to be their first attempt to give the Scriptures to their adherents in China in their own tongue and in a printed book. There are four parts of about 250 pages each, with considerable preliminary matter, and with a marginal comment at the top of each page. The text itself is printed in large type (double small pical) and the notes in brevier. The introductory matter is understood to embrace, among other things, the official sanction of the Roman Catholic bishop of Canton, a dedication to the immaculate Virgin Mary, the names of the translators and their helpers, and a prayer to be offered by the reader for the help of the Holy Spirit. While it does not appear how widely or by what means these books are to be circulated, or how faithfully the translation has been made, its publication at this late period is one of the signs of the times.

TRANSLATION OF THE FOUR GOSPELS FROM THE SYRIAC OF THE SINAITIC PALIMPSEST: By Agnes Smith Lewis, M. R. A. S. London, 1894.

About eleven hundred years ago an oriental recluse who needed some vellum on which to write a series of female biographies, tore up a volume which contained a Syriac version of the Gospels written some centuries before, washed the ink off as well as he could, and covered the pages with what he deemed more useful matter. Three years ago a keen-eyed observer discovered this palimpsest in the library of the convent of St. Katherine on Mount Sinai, appreciated its value, made a photograph of every one of its 20 pages, and gave to scholars the opportunity of reading in Syriac a version of the Gospels which had been made at a very early day. This work now appears in an English version, and the photograph prefixed to the volume is suggestive of the infinite pains needed to decipher

the illegible manuscript and bring out to view what had so long been hidden from the eyes of men.

PRESENT DAY PRIMERS. THE PRINTED ENGLISH BIBLE, 1525-1885: By Richard Lovett, M.A. With portraits and fac-similes. Revell, New York, 1894.

This little book sets out only to be a primer, but it comes from an expert sure of his facts, and so careful in his statements that he can say that every quotation has been carefully verified by reference to the edition quoted, either in the author's own collection of Bibles, or in those of the British Museum and the Bible Society. He tells concisely the story of the English Bible from the days of "Tindale" to the present time, with fac-similes and quotations sufficient to give a general idea of the progress made. His antipathy to the verse division, which has done so much to make the Bible a popular book from the times of the Genevan translators until now, finds repeated expression, and he characterizes it as "mischievous, misleading, and injurious." Though generally accurate, he is not always so, as when he says that Wycliffe's Bible was first issued from the press in the year 1818. That, indeed, was the year when the Pickering edition of the New Testament appeared, but the whole Bible was not published until 1850, while the Testament had been printed long before, Baber's edition having appeared in 1810, and Lewis' in 1781. It was hardly a "defect" of Wycliffe's great work that it did not get into print at an earlier day. Apart from a few blemishes this is a very useful manual.

THE HISTORY OF THE ENGLISH BIBLE: By T. Harwood Pattison, Professor in the Rochester Theological Seminary. American Baptist Publication Society, Philadelphia, 1894.

The publication of so many histories of the English Bible is a striking illustration of the popular interest in the subject. Modern research has added greatly to the information which was accessible to Anthony Johnson, whose "Historical Account of the Several English Translations of the Bible and the Opposition they met with from the Church of Rome," dates from 1720, and to John Lewis, whose "Complete History of the Several Translations of the Holy Bible and New Testament into English" first appeared in 1781. Prof. Pattison goes over well-trodden ground, and avails himself of the statements and conclusions of his predecessors, without attempting any considerable independent investigation of original sources; but with the external history of the book he combines several interesting chapters upon the influence which the Bible has exerted upon literature, and upon the national and spiritual life. One cannot read this volume without renewed thanksgiving for the treasure which we have in such a book as the Bible in the English tongue.

Deceased Directors.

Rev. Alexander Proudfit, D.D., Saratoga Springs, N. Y.
John J. Thomas, Union Springs, N. Y.

Deceased Members.

Rev. Joseph Goode, Fostoria, Ohio.
Rev. Freeman H. Stanton, Rochester, N. Y.
Rev. William M. Robinson, Allegheny, Pa.

RECEIPTS IN FEBRUARY, 1895.

LEGACIES.

Ford, Dr. C. L., late of Ann Arbor, Mich.	\$1,000 00
Haines, Job, late of Newark, N. J.	1,000 00
Look, Roselia S., late of Chautauqua, N. Y.	115 00
Sturdevant, Silas B., late of Warsaw, N. Y.	5,000 00
Smith, Mrs. Denev, late of Bristolville, O.	813 85
	\$7,428 85

GIFTS FROM INDIVIDUALS.

Auchincloss, Mrs. John, New York, N. Y.	\$60 00
A Friend, Brooklyn, N. Y.	5 00

Rev. J. B. Stoddard, Cheshire, Conn.

Rev. E. H. Heagler, Emporia, Ks.

Rev. Robert C. Galbraith, D.D., Centralia, Ill.

Percy R. Pyne, New York.

Mrs. Elizabeth Caldwell, Piqua, Ohio.

John W. Proctor, Danville, Ky.

Mrs. Maria A. Kiersted, Saugerties, N. Y.

Tillinghast B. Strong, Canaan, Conn.

Henry V. Gilbert Rutherford, N. J.

Emma Fewsmith, Newark, N. J.

Rev. Nathaniel Bemiss, East Weymouth, Mass.

Randall J. Crawford, Bennington, Vt.

Rev. B. F. Northcott, Lenneus, Mo.

Mrs. Sarah A. Roe, Wolcott, N. Y.

Mrs. Sarah M. Perlee, New York.

Mrs. Eunice B. Laney, Camden, N. Y.

Eliza Van Deursen, New Brunswick, N. J.

Summary of District Superintendents' Reports for the month of January, 1895.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	135
Anniversaries attended.....	55
New Societies and Committees formed.....	4
Sermons and Addresses delivered for the Bible cause	210
Letters sent.....	2,601
Miles travelled on official duty.....	19,720
Donations and subscriptions secured for Bible cause	\$1,516 42

Summary of Bible Distribution in January by 13 Colporteurs and 16 County Agents reporting.

Colporteurs.	Co. Ag'trs.
Days of Service.....	197 348
Miles travelled.....	2,106 3,276
Families visited by them.....	3,821 5,999
Families found without a copy of Scriptures	777 824
Families supplied by sale or gift.....	417 219
Destitute individuals supplied in addition.	265 298
Number of books sold.....	1,165 602
Value of books sold.....	\$431 51 \$247 84
Number of books distributed gratuitously	858 537
Value of books distributed gratuitously...	\$79 91 \$86 88
Contributions received.....	\$24 56 \$1,211 12

Summary of 87 Annual Reports of Auxiliary Societies, received in February, 1895.

Receipts from sales in twelve months.....	\$4,917 86
Receipts from collections and donations.....	2,558 30
Paid American Bible Society on book account.....	6,061 17
Paid American Bible Society on donation account..	990 68
Expended on their own fields.....	1,106 58
Value of books donated.....	739 03
Value of stock on hand at date.....	8,258 70
No. of these auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	9,495
Families found destitute.....	1,000
Destitute families supplied.....	901
Destitute individuals supplied in addition.....	488
Sabbath and other schools supplied.....	25

CHURCH COLLECTIONS.

South Highland, Pres. Ch.....	\$0 75
ALABAMA.	
ARKANSAS.	
Atlanta Circuit, Meth. Ep. Ch. South.....	2 00
Berea, Meth. Ep. Ch. South.....	2 00
Bearden, Meth. Ep. Ch. South.....	1 00
Cypress Ridge, Meth. Ep. Ch. South.....	1 00
Cotton Plant, Meth. Ep. Ch. South.....	1 70
DeView, Meth. Ep. Ch. South.....	1 20
Dalark, Meth. Ep. Ch. South.....	2 50
Howell, Meth. Ep. Ch. South.....	1 00
Lacy, Meth. Ep. Ch. South.....	1 00
Meth. Ep. Ch. Conf., Colored.....	4 00
Plummersville, Meth. Ep. Ch. South.....	1 00
Union Circuit, Meth. Ep. Ch. South.....	2 00

CONNECTICUT.

Monroe, Meth. Ep. Ch.	\$1 00
Stratford, Cong. Ch.	16 24
Torrington, Meth. Ep. Ch.	7 00

FLORIDA.

Florida and St. John's River Conf., Meth. Ep. Ch.	17 00
New Hope, Pres. Ch.	8 00
Florida Conf., Meth. Ep. Ch. South, From 38 Charges of	

GEORGIA.

Augusta, St. John's M. E. Ch. South.	16 80
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IOWA.

Cedar Falls, Meth. Ep. Ch.	5 00
Danville, Cong. Ch.	4 00
Williamsburg, Pres. Ch.	16 94

KANSAS.

Overbrook, Meth. Ep. Ch.	00
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KENTUCKY.

Springfield, Meth. Ep. Ch.	3 50
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LOUISIANA.

Jackson, Pres. Ch.	7 00
New Orleans, Dryades Street Meth. Ep. Ch. South	

MARYLAND.

Baltimore, Maryland Ave. Pres. Ch.	
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MASSACHUSETTS.

Housatonic, Meth. Ep. Ch.	1 00
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MINNESOTA.

Minneapolis, Augusta Swedish Luth. Ch.	
Minnesota Conf., Swedish Luth. Ch.	12 70
St. Cloud, Ger. Evan. N. A. Ch.	28 92
Tracy, S. Pres. Ch.	2 00

MISSISSIPPI.

Mississippi Conf., Meth. Ep. Ch.	7 00
Port Gibson, Pres. Ch.	27 50
" " Episcopal Ch.	1 00

M. E. Ch. South, From 17 Churches of	91 60
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MISSOURI.

Baltimore, Faith Pres. Ch.	8 65
Hedgesville, Pres. Ch.	6 81
Huntsville, Meth. Ep. Ch. South.	4 30
Mexico, Pres. Ch.	2 00
Marceline, Churches of	30 00
Range Line, Pres. Ch.	2 85
Sweet Springs, Pres. Ch.	4 03
Warrenton, Meth. Ep. Ch. South.	6 25

NEBRASKA.

O'Neill, Meth. Ep. Ch.	1 00
Swedish Luth. Conf.	6 12

NEVADA.

Carson City, Pres. Ch.	5 00
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NEW JERSEY.

Ewing, Pres. Ch.	6 15
Hackensack, Second Reformed Ch.	24 14
Oceanic, First Pres. Ch.	5 00

NEW YORK.

Big Flats, First Pres. Ch.	3 50
Bushkirk, Reformed Ch.	5 00
Broadway Tabernacle, Cong. Ch.	10 00
Brooklyn, First Meth. Ep. Ch.	8 00
Bolivar, Meth. Ep. Ch.	3 00
Cinaresara, First Pres. Ch.	4 16
Jerusalem, Reformed Ch.	1 00
Lakeside, Meth. Ep. Ch.	10 00
Pulaski, Cong. Ch.	3 75
Verona, Pres. Ch.	2 00
Wappinger's Falls, Meth. Ep. Ch.	8 03

OHIO.

Kinsman, First Pres. Ch.	20 00
New Knoxville, First Ref'd Ger. Ch.	50 25

PENNSYLVANIA.

Bloomsburg, Meth. Ep. Ch.	5 00
Coleraine, Union Pres. Ch.	10 00
Philadelphia, Cohocksink Pres. Ch.	10 00
Shippenville, Meth. Ep. Ch.	5 00

SOUTH CAROLINA.

Charleston, First Pres. Ch.	\$21 67
Indiantown, Pres. Ch.	3 60
Laurens, Meth. Ep. Ch. South.	2 25
Manning, Pres. Ch.	8 50
Mayesville, Hebron Pres. Ch.	87
South Carolina Conf., Meth. Ep. Ch.	13 00
Bethel Presb'y, From 7 Churches of	23 21

TEXAS.

Eagle Pass, Church of the Redeemer.	8 25
German Mission Conf., M. F. Ch. So.	17 40
West Texas Conf., Meth. Ep. Ch.	35 00

WISCONSIN.

Swedish Mission, Meth. Ep. Ch.	50 49
	\$887 84

SWEDEN.

Swedish Mission, Meth. Ep. Ch.	50 49
	\$887 84

AUXILIARY SOCIETIES.

Alachua Co., Fla.	\$13 01
Atlanta, Ga.	132 11
Adams Co., Ill.	84 10
Alexander Co., Ill.	12 15
Appanoose Co., Iowa.	9 65

Adair Co., Mo.	\$30 00
Atlantic Co., N. J.	50 00
Auglaize Co., Ohio.	32 47
Benton Co., Ark.	2 10
Barnesville, Ga.	7 71

Black Hawk Co., Iowa.	33 00
Buffalo Co., Neb.	78 22
Bertie Co., N. C.	31 00
Beaufort Co., N. C.	5 65
Buncombe Co., N. C.	21 29

Brooklyn City, N. Y.	3 00
Bellevue Female, Ohio.	22 07
Buckskin Valley, Ohio.	25 00
Barnwell Co., S. C.	18 45
Blount Co., Tenn.	13 90

Burnet Co., Tex.	60 00
Bastrop Co., Tex.	54 72
Bell Co., Tex.	76 60
Beloit, Wis.	82 07
Camden, Ark.	88 00

Columbia Co., Ark.	3 00
Cape Girardeau Co., Mo.	23 85
Camden Co., N. J.	50 00
Clinton Co., N. Y.	89 00
Columbia Co., N. Y.	60 00

Cattaraugus Co., N. Y.	80 00
Cincinnati Young Men's Ohio.	487 04
Cleveland & Vic., Ohio.	200 00
Charleston, S. C.	100 00
Callahan Co., Texas.	7 55

Coryell City Bible Committee, Texas.	19 98
Columbus Welsh, Wis.	210 00
Duval Co., Fla.	27
DuPage Co., Ill.	53 59
Dunlap & Vic., Iowa.	38 00

Douglas Co., Ks.	7 55
Dade Co., Mo.	18 47
Dodge Co., Neb.	28 00
Delaware Co., N. Y.	12 42
Delaware Co., Ohio.	5 60

Delaware Co., Ohio.	16 00
Darlington Co., S. C.	23 54
Denton Co., Texas.	15 10
Denison, Texas.	88 00
Dodgeville Welsh, Wis.	95 00

El Paso Co., Col.	85 00
Elmore & Vic., Ohio.	80 89
Fort Deposit, Ala.	15 14
Fordyce, Ark.	1 00
Delaware Co., Ohio.	20 00

Fort Gaines, Ga.	Massachusetts.
	Mill Lac Co., Minn.
	Marcelline Bible Com., Mo.
	Mound City Bible Com., Mo.
	Merrick Co., Neb.

Montgomery Co., N. J.	150 75
Montgomery Co., N. Y.	2,000 00
Lawrence Co., Ohio.	50 00
Lorain Co., Ohio.	99 15
Lauderdale Co., Tenn.	95 84

Laredo, Texas.	10 60
La Salle Co., Ill.	225 00
Louisville & Vic., Ky.	66 28
Lincoln Co., Ky.	24 55
Leesburg, Fla.	45 90

Leavenworth, Ks.	16 35
Laclede Co., Mo.	20 00
La Monte, Mo.	20 87
Long Island, N. Y.	2,000 00
Lawrence Co., Ohio.	50 00

Lorain Co., Ohio.	99 15
Lauderdale Co., Tenn.	85 84
Laredo, Texas.	10 60
La Salle Co., Ill.	95 84
Leavenworth, Ks.	16 35

Leavenworth, Ks.	16 35

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	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Madison Co., Tenn.		\$10 20	Oshkosh Welsh, Wis.		\$122 43	Racine Co., Wis.		\$66 78
Mitchell Co., Texas.		18 64	Outagamie Co., Wis.		88 00	Savannah, Ga.		8 18
Mason Co., Texas.		15 88	Oconto Co., Wis.		14 67	St. Clair Co., Ill.		\$7 82
Mineral Point, Wis.		15 02	Putnam Co., Fla.		23 94	Shelby Co., Iowa		25 00
Manitowoc Co., Wis.		64 53	Plainfield & Vic., Ind.		21 69	Scott Co., Ky.		41 73
McPherson Co., Ks.		60 71	Polk Co., Iowa.		50 00	Shawnee Co., Ks.		56 17
McKenzie, Tenn.		\$29 63	Pope Co., Minn.	5 48	23 77	Stearns Co., Minn.		5 00
Norton Co., Ks.		21 06	Prentiss Co., Miss.		32 51	St. Louis, Mo.		60 10
Nickerson, Ks.		20 02	Putnam Co., Welsh, Ohio.		2 00	St. Francois Co., Mo.		13 00
Northfield, Minn.		11 74	Pittsburg Welsh, Pa.	40 00		Spartanburg Co., S. C.		30 00
New Cambridg Welsh, Mo.		50 00	Pennsylvania.		1,561 52	Sumter Co., S. C.		4 57
North Bend, Neb.		19 53	Parker Co., Texas.		67 14	San Antonio, Texas.		88 20
New Hampshire.		500 00	Froscatron Welsh, Wis.	40 35		San Marcos & Hays Co., Tex.	23 30	58 96
Niagara Co., N. Y.		14 85	Russellville, Ark.		13 30	San Pete Co., Utah.		9 80
Newberry Co., S. C.		43 33	Rice Co., Ks.		58 98	Sheboygan Co., Wis.		3 25
New Market, Tenn.		36 66	Republic Co., Ks.		16 79	Spring Water Welsh, Wis.	75 62	84 88
Nashville, Tenn.		272 86	Reno Co., Ks.		3 00	Southwestern Washington.		136 50
Onarga & Ridgeland, Ill.		70 55	Ramsey Co., Minn.		78 61	Thomas Co., Ga.		17 72
Owen Co., Ind.		30 66	Remsen, Steuben, & Vicinity Welsh, N. Y.	110 00		Thorntown & Vic., Ind.		11 00
Osborne Co., Ks.		14 05	Rensselaer Co., N. Y.		5 57	Tama Co., Iowa.		35 00
Osage Co., Ks.		3 29	Rutherford Co., Tenn.		97 00	Uniontown, Ala.		22 09
Oakland Co., Mich.		10 14	Randolph Welsh, Wis.	90 00		Union Co., Ohio.		56 37
Oregon.		23 46				Warren Co., Ill.		8 86

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Corporateurs.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash ..	7,428 35	889 84	4,349 73	347 03	463 45	484 99	1,952 50	...	194 06	2 10	\$	16,120 05
Transfers.	....	....	300 00	....	9 15	81 91	....	....	....	25 60	416 66	

From Auxiliaries											399 42	11,228 34
" The Trade											38 89	2,919 23
" Rents											4,000 00	6,308 63
" Trust Funds—Fitch-Shepard Bible Fund												2,620 89
" Income from Available Funds												61 19
" " Subject to Life Interest												125 00
" British and Foreign Bible Society											1,218 34	
" Exchange Account											6,800 00	
" Electric Light												145 06
From Depository:												
Value Books Issued											16,233 89	
Retail Sales											256 45	1,190 25
Sundries											10 88	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.	
Cash ..	....	....	321 24	....	....	....	321 24
Transfers	21,029 52	165 70	....	413 56	109 25	....	21,718 03

Total Transfers							51,092 56
" Cash Receipts							41,031 88
Cash Balance from January, 1865							57,766 30

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$98,798 18

	Credited as Donation. on Account.	Credited on Account.
Wabash Co., Ind.....		\$67 92
Warrick Co., Ind.....		20 03
Waukon, Iowa.....		16 47
Williamsburg Welsh, Iowa..	\$70 00	
Wexford Co., Mich.....		35 01
Wright Co., Minn.....	5 11	18 72
Wayne Co. Welsh, Neb.....		15 00
Wellsville & Vic., Ohio.....		17 80
Williamsburg Co., S. C.....		15 28
Waelder, Texas.....		6 65
Williamson Co., Texas.....		63 75
West Pawlet Welsh, Vt.....		84 45
Western Washington.....		14 70
Walworth Co., Wis.....		57 39
Waukesha Welsh, Wis.....	127 12	47 88
Ypsilanti & Vic., Mich.....		51 86
		\$4,549 73
		\$11,228 34

RETURNS FROM BOOKS DONATED.

Micronesian Mission, A. B. C. F. M.....	\$200 00
Bundy, Capt. Henry, Chicago, Ill.....	8 15
Bond, Rev. H. P., Dist. Supt., Mo.....	17 90

\$4,549 73**\$11,228 34**

Eklops, L., Stockholm, Sweden.....	\$3 00
Evans, Rev. J. T., Dist. Supt., Minn.....	17 60
Harrington, Mrs. E. C., Chapple Hill, N. C.....	1 00
Law, Rev. Thos. H., Dist. Supt., S. C.....	41 41
Lockwood, Rev. J. H., Dist. Supt., Ks.....	20 00
Mead, Rev. A. J., Dist. Supt., Wis.....	48 80
Myers, Rev. H. P., Dist. Supt., Ga.....	10 80
Pres. Board of Pub. & S. S. Work, Phila, Pa.....	12 01
Robertson, Mrs. A. E. W., Muscogee, Ind. Ter.....	10 10
Rockenbach, Rev. J. G., Kempston, Ill.....	1 00
Savage, Rev. G. S., Dist. Supt., Ky.....	60 48
Wales, W. W., Mt. Airy, N. C.....	4 00
Wainwright, Rev. G. W., Dist. Supt., Neb.....	2 90
Yerger, Rev. H. S., Dist. Supt., Ala.....	4 90

MISCELLANEOUS.	
Retail Sales.....	\$1,190 25
Trade ".....	2,919 28
Sales by Colportage.....	484 99
Rentals.....	6,308 68
Sales of Waste Material.....	921 24
Income from Trust Funds.....	1,952 50
" Available Funds.....	61 19
" subject to Life Interest.....	125 00
Trust Funds for Reinvestment.....	2,620 89
Electric Light.....	145 06
Sundries.....	2 10

\$16,131 08**Total Receipts.....****\$41,031 88**THE FOLLOWING TRANSFER FROM
BOOK ACCOUNT TO DONATION AC-
COUNT HAS BEEN MADE:

Nashville Bible Society, Tenn..... \$500 00

FOR FEBRUARY, 1895.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

District Supt's Salaries and Ex- penses.	Colport- eurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Mis- cel- lanous.	BIBLES.				Total Transfers.	Total Cash.	
						To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.			
Cash.....	2,923 31	343 48	432 44	244 55	119 33	17 45	....	....	....	....	\$
Transfers...	6,800 00	328 60	1 50	418 81	4,318 78	473 00	2,008 27	14,348 96	4,080 56

Auxiliaries—Value of Books Supplied, &c.

The Trade— " " " "

Books for the Blind on Account of Burr Legacy Income.

British and Foreign Bible Society.

Bible House Expenses.

General Salaries and Expenses.

Interest on Life Investment.

Trust Funds Invested.

Sinking Fund.

Exchange Account.

Electric Light Supplies.

Electrotypes Plates.

Sundries.

For Depository:

Books from Bindery.

Boxes, Cartage, and Postage.

Value Books Returned.

Discount on Sales.

Rent of Depository.

Salaries and Expenses.

6,030 71

1,151 86

69 12

2,482 64

3,059 64

33 46

2,569 75

30 00

10,014 99

345 38

8,636 50

38 01

274 95

10 00

21,029 52

108 80

1,145 18

1,075 00

923 36

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manufacturing, Repairs and Expenses.	Rent of Manufactury.	Machinery and Tools.		
Cash.....	10,371 50	12,845 39	155 24	....	....
Transfers...	....	....	....	2,925 00	....	

51,092 56

Total Transfers.....

" Cash Disbursements.....

Cash Balance forward to March, 1895.....

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$98,798 18

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 FREDERICK STURGES.
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The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upward.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1895, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually.* On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.